Chapter 1 : Discipline | Define Discipline at www.nxgvision.com

Introduction to Eight Disciplines of Problem Solving (8D) The Eight Disciplines of Problem Solving (8D) is a problem solving methodology designed to find the root cause of a problem, devise a short-term fix and implement a long-term solution to prevent recurring problems.

Characteristics[edit] In his book, Introducing Cultural Studies, Ziauddin Sardar lists the following five main characteristics of cultural studies: For example, a study of a subculture such as white working class youth in London would consider their social practices against those of the dominant culture in this example, the middle and upper classes in London who control the political and financial sectors that create policies affecting the well-being of white working class youth in London. The objective of cultural studies includes understanding culture in all its complex forms and analyzing the social and political context in which culture manifests itself. Cultural studies attempts to expose and reconcile constructed divisions of knowledge that purport to be grounded in nature. Cultural studies has a commitment to an ethical evaluation of modern society and to a radical line of political action. History[edit] As Dennis Dworkin writes, [8] "a critical moment" in the beginning of cultural studies as a field was when Richard Hoggart used the term in in founding the Centre for Contemporary Cultural Studies CCCS at the University of Birmingham in the UK, which was to become home for the development of the intellectual orientation that has become known internationally as the "Birmingham School" of cultural studies. Many cultural studies scholars employed Marxist methods of analysis, exploring the relationships between cultural forms the superstructure and that of the political economy the base. By the s, the work of Louis Althusser radically rethought the Marxist account of "base" and "superstructure" in ways that had a significant influence on the "Birmingham School. Also during the 70s, the politically formidable British working classes were in decline. Yet millions of working class Britons backed the rise of Margaret Thatcher. Thatcherism and the Crisis of the Left [21] and New Times: The Changing Face of Politics in the s. Also by the late s, cultural studies had begun to attract a great deal of international attention. It spread globally throughout the s and 90s. As it did so, it both encountered new conditions of knowledge production, and engaged with other major international intellectual currents such as poststructuralism, postmodernism and postcolonialism. Developments outside the UK[edit] In the US, prior to the emergence of British Cultural Studies, several versions of cultural analysis had emerged largely from pragmatic and liberal-pluralist philosophical traditions. A thriving cultural studies scene has existed in Australia since the late s, when several key CS practitioners emigrated there from the UK, taking British Cultural Studies with them, after Margaret Thatcher became Prime Minister of the UK in A school of cultural studies known as "cultural policy studies" is one of the distinctive Australian contributions to the field, though it is not the only one. In Canada , cultural studies has sometimes focused on issues of technology and society , continuing the emphasis in the work of Marshall McLuhan , Harold Innis , and others. Cultural studies journals based in Canada include Topia: Canadian Journal of Cultural Studies. In Africa, human rights and Third World issues are among the central topics treated. Even though cultural studies developed much more rapidly in the UK than in continental Europe, there is a significant cultural studies presence in countries such as France, Spain and Portugal. The field is relatively undeveloped in Germany, probably due to the continued influence of the Frankfurt School , which is now often said to be in its third generation, which includes notable figures such as Axel Honneth. In Germany, the term cultural studies specifically refers to the field in the Anglo-sphere especially British Cultural Studies [33] to differentiate it from the German Kulturwissenschaft which developed along different lines and is characterized by its distance from political science. However, Kulturwissenschaft and cultural studies are often used interchangeably, particularly by lay persons. Throughout Asia, cultural studies has boomed and thrived since at least the beginning of the s. Issues, concepts and approaches[edit] Marxism, feminism, race and culture[edit] As noted above, Marxism has been an important influence upon cultural studies. Those associated with CCCS initially engaged deeply with the structuralism of Louis Althusser , and later in the s turned decisively toward Antonio Gramsci. Cultural studies has also embraced the examination of race, gender, and other aspects of identity, as is illustrated, for

example, by a number of key books published collectively under the name of CCCS in the late s and early 80s, including Women Take Issue: Race and Racism in 70s Britain Gramsci had been concerned with similar issues: What strategic approach is necessary to mobilize popular support in more progressive directions? Gramsci modified classical Marxism , and argued that culture must be understood as a key site of political and social struggle. In his view, capitalists used not only brute force police, prisons, repression, military to maintain control, but also penetrated the everyday culture of working people in a variety of ways in their efforts to win popular "consent. Hegemony was always, for Gramsci, an interminable, unstable and contested process. In the work of Hall, Hebdige and McRobbie, popular culture came to the fore What Gramsci gave to this was the importance of consent and culture. If the fundamental Marxists saw power in terms of class-versus-class, then Gramsci gave to us a question of class alliance. The rise of cultural studies itself was based on the decline of the prominence of fundamental class-versus-class politics. The theory of hegemony was of central importance to the development of British cultural studies [particularly The Birmingham School. It facilitated analysis of the ways subordinate groups actively resist and respond to political and economic domination. The subordinate groups needed not to be seen merely as the passive dupes of the dominant class and its ideology. Some analysts have however been critical of some work in cultural studies that they feel overstates the significance of or even romanticizes some forms of popular cultural agency. Cultural studies often concerns itself with agency at the level of the practices of everyday life, and approaches such research from a standpoint of radical contextualism. Judith Butler, an American feminist theorist whose work is often associated with cultural studies, wrote that the move from a structuralist account in which capital is understood to structure social relations in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence and rearticulation brought the question of temporality into the thinking of structure. It has marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power. On this view, a consumer can appropriate, actively rework or challenge the meanings circulated through cultural texts. In some of its variants, then, cultural studies has thus shifted the analytical focus from traditional understandings of production to consumption, which is nevertheless understood as a form of production of meanings, of identities, etc. Stuart Hall , John Fiske , and others have been influential in these developments. This conception of textuality derives especially from the work of the pioneering and influential semiotician, Roland Barthes , but also owes debts to other sources, such as Juri Lotman and his colleagues from Tartuâ€"Moscow School. Similarly, the field widens the concept of "culture. Cultural studies even approaches sites and spaces of everyday life, such as pubs, living rooms, gardens and beaches, as "texts. The task of the cultural analyst, for Lewis, is to engage with both knowledge systems and texts, and observe and analyse the ways the two interact with one another. This engagement represents the critical dimensions of the analysis, its capacity to illuminate the hierarchies within and surrounding the given text and its discourses. Academic reception[edit] Cultural studies has evolved through the confluence of various disciplinesâ€"anthropology, media and communication studies, literary studies, education, geography, philosophy, sociology, politics and others. While some have accused certain areas of cultural studies of meandering into political relativism and a kind of empty version of "postmodern" analysis, others hold that at its core, cultural studies provides a significant conceptual and methodological framework for cultural, social and economic critique. This critique is designed to "deconstruct" the meanings and assumptions that are inscribed in the institutions, texts and practices that work with and through, and produce and re-present, culture. Cultural studies work on forms of social differentiation, control and inequality, identity, community-building, media, and knowledge production, for example, has had a substantial impact. Moreover, the influence of cultural studies has become increasingly evident in areas as diverse as translation studies , health studies, international relations, development studies, computer studies, economics, archaeology, and neurobiology, as well as across the range of disciplines that initially shaped the emergence of cultural studies, including literature, sociology, communication studies, and anthropology. Cultural studies has also diversified its own interests and methodologies, incorporating a range of studies on media policy, democracy, design, leisure, tourism, warfare and development. While certain key

concepts such as ideology or discourse, class, hegemony, identity and gender remain significant, cultural studies has long engaged with and integrated new concepts and approaches such as deconstruction and postmodernism. The field thus continues to pursue political critique through its engagements with the forces of culture and politics. Nevertheless, some traditional literary scholars such as Yale professor Harold Bloom have been outspoken critics of cultural studies. One [is] the lunatic destruction of literary studies For Eagleton, literary and cultural theory have the potential to say important things about the "fundamental questions" in life, but theorists have rarely realized this potential. Sociologists[edit] Cultural studies has also had a substantial impact on sociology. The subfield of cultural sociology, in particular, is disciplinary home to many cultural studies practitioners. Nevertheless, there are some differences between sociology as a discipline and the field of cultural studies as a whole. While sociology was founded upon various historic works purposefully distinguishing the subject from philosophy or psychology , cultural studies has explicitly interrogated and criticized traditional understandings and practices of disciplinarity. Most CS practitioners think it is best that cultural studies neither emulate disciplines nor aspire to disciplinarity for cultural studies. Rather, they promote a kind of radical interdisciplinarity as the basis for cultural studies. One sociologist whose work has had a major influence upon cultural studies is Pierre Bourdieu. Two sociologists who have been critical of cultural studies, Chris Rojek and Bryan S. Turner , argue in their article, "Decorative sociology: Many, however, would argue, following Hall, that cultural studies has always sought to avoid the establishment of a fixed research agenda; this follows from its critique of disciplinarity. Moreover, Hall and many others have long argued against the misunderstanding that textual analysis is the sole methodology of cultural studies, and have practiced numerous other approaches, as noted above. Rojek and Turner also level the accusation that there is "a sense of moral superiority about the correctness of the political views articulated" in cultural studies [53] Physicist Alan Sokal[edit] Main article: Sokal affair In , physicist Alan Sokal expressed his opposition to cultural studies by submitting a hoax article to a cultural studies journal, Social Text. The article, which was crafted as a parody of what Sokal referred to as the "fashionable nonsense" of postmodernism , was accepted by the editors of the journal, which did not at the time practice peer review. When the paper appeared in print, Sokal published a second article in a self-described "academic gossip" magazine, Lingua Franca , revealing his hoax on Social Text. Sokal stated that his motivation stemmed from his rejection of contemporary critiques of scientific rationalism: For most of the past two centuries, the Left has been identified with science and against obscurantism; we have believed that rational thought and the fearless analysis of objective reality both natural and social are incisive tools for combating the mystifications promoted by the powerful -- not to mention being desirable human ends in their own right. The recent turn of many "progressive" or "leftist" academic humanists and social scientists toward one or another form of epistemic relativism betrays this worthy heritage and undermines the already fragile prospects for progressive social critique. Nor can we combat false ideas in history, sociology, economics and politics if we reject the notions of truth and falsity.

Chapter 2 : Culture is built through shared learning and mutual experience

User: 8. Emphasizing the importance of order, law, discipline, and tradition is typical of _____ literature. A. Classical B. dramatic C. Romantic D. discursive.

A Culture of Discipline In this section of his book, Jim Collins focuses around the discipline of an organization. You can only form a disciplined foundation if you have the right people on the bus, who are themselves self-disciplined. Applying this over time you will be able to cement this as the company culture. The Bureaucratic Death Spiral The purpose of bureaucracy is to compensate for incompetence and lack of discipline - a problem that largely goes away if you have the right people in the first place In most cases bureaucracy is created to compensate for the small amount of wrong people on the bus, whom typically are incompetent or lack discipline. In order to cater for these small percentage of individuals, rules are put in place to manage them. These rules then tend to drive away the right people on the bus as they feel that they are unnecessary and slow down progress. In order to fill the positions of the people leaving, what tends to happen is that more wrong people are taken onto the bus, which causes more rules to be implemented which in turn causes more of the right people to leave. So the cycle continues until the company has become completely hierarchical and bureaucratic. An alternative approach this hierarchy and bureaucracy is to create a culture of discipline with the ethic of entrepreneurship. In doing this you end up with a great company. So how do you go about doing this? Jim Collins describes the following steps which you can take to ensure that you become a great company: Even though the company may succeed while under that sort of leadership, as soon as they leave, things tend to fall apart. Apply extreme focus on adhering to your Hedgehog Concept and create a stop doing list. If you lack the discipline to stay with in the three circles , the company will tend to fail. It takes discipline to say no to something, even if it is a "once-in-a-lifetime" opportunity. Freedom in a Framework In the first point above, Jim Collins mentions allowing freedom within a framework. To put this in a real world example lets take the example of airplane pilots. They work in a framework where they are guided by air traffic control and told when they can leave, what gate they should taxi etc and alwasy remain in contact with air traffic control to ensure that they remain within the strict boundaries of flight travel. However, within these boundaries, the pilots are given ultimate responsibility to decide what is best for the passengers. For example, they are allowed to decide whether or not they will make a landing, and if not take off again. In effect, this allows them to use their own discretion to decide how to operate within the system. In a business context, this would translate to hiring self-disciplined people who can operate within a framework. In doing this, you will not have to manage the people, but just maintain the system that is place, which frees you from certain tasks. Discipline, Discipline, Discipline In essence, all of this boils down into being disciplined in three main areas: Disciplined Thought This relates to a previous post on confronting the brutal facts. In doing this, you understand what actions need to be taken in order to achieve your Hedgehog Concept and you need to stick to it unrelentingly! Disciplined Action Often, the good companies tried to just jump straight to this step without going through the previous steps first. Without the previous steps, disciplined action will be almost impossible to maintain and will ultimately set yourself up for disaster! Even through he burned up 5, calories a day, he would show great discipline to by rinsing his cottage cheese to get as much fat off as possible. If we project this concept into the business world, it would be something like removing the executive luxuries such as personal canteens, executive elevators, fancy boardrooms and all sorts of fancy perks. Often employees "suffer" while the executives live the high life. Interestingly, when things start going south for a company, the executives often find it very difficult to get rid of these luxuries and try to cling on to them for as long as possible. In doing this, they were able to determine which areas of the organization where in alignment with supporting the Hedgehog Concept, and which ones should be removed completely. In Summary In order to achieve, and maintain, great results, you need to create a culture of discipline, by getting the right people on the bus. You want to avoid bureaucracy that tends to drive the right people off the bus, but instead create a framework where people are free to move within.

Chapter 3 : Outline of academic disciplines - Wikipedia

H ere are 8 Bible verses that I think are important regarding discipline. Hebrews "And have you forgotten the exhortation that addresses you as sons? My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.

The question that abounds, therefore, is how to ensure that a deeper culture of discipline is instilled in the organization. Discipline must start at the top There is a notion in an organization that senior leadership is always right in everything that they do. Most managers thus tend to blame the juniors for the developmental problems or indiscipline issues that arise within the workplace. For instance, leaders are at times frustrated due to accountability issues whereas the employees complain about improper structures, expectations and clear priorities. It becomes difficult for everything to run smoothly if the leadership cannot provide clear direction. Research also shows that in as much as the junior employees will always be blamed for disorderliness in ways several things are conducted in an organization, the primary source for this is usually tagged on the lack of discipline among the leaders. As usual, solving this can never be big challenge provided that everyone involved has the desire and focus on getting the best for the organization. But most importantly, steps of discipline must start with instituting a cultural foundation that will help in steering employees to cultivate and maintain discipline in all aspects revolving around their work. To imbibe the culture of discipline in the organization, purpose and values must be spelt out so that everyone may be able to understand what is expected of them. It helps in ensuring that everyone stays on toes in attaining the goals and objectives of the organization hence making it easy for them to do the right thing at the right time and the right place. The other essential approach is ensuring that everyone understands the priorities and strategies that would make it possible for the organization to meet its plans. An organization without priorities and strategies as well as one that lacks the leader to help in demystifying the same has no sense of direction, and it becomes difficult to contain cases of indiscipline, intolerance, and accountability. Daily management is also the other ideal way of instilling a culture of discipline in the organization. Remember that employees are different in regards to personality. Day-to-day management is not necessarily about supervising them but monitoring various ways that they carry out day to day activities and tasks assigned. Punishment of any aberrant behaviour or misconduct should also be done according to the stipulated policies. It helps in ensuring that discipline is maintained and the culture embraced. This can be done either formally or informally depending on the nature of misconduct and relationship that you have with them. The explanation goes way to help in preventing other employees from engaging in the similar unwanted behaviour, which means that helps both the individual and the colleagues in the long run. It is also vital to let the employee understand that the punishment does not mean they are hated or discriminated but it is a way of instilling the culture of discipline. As a manager, you cannot purport to have disciplined you junior for a particular wrongdoing without necessarily informing them on what they need to do to avoid repeating such a mistake. Probably it could be something they are aware of, but it only makes sense if you remind them so that that it gets deep into them. Remember it should not be treated as a threat but just a warning. If you do not do these, two things might happen, one is that the employee might repeat similar mistake be it knowingly or unknowingly and you will have to drastic actions, or they might as well repeat the mistake to confirm whether you have the ability to confirm the action you expressed earlier. It, therefore, means that you must explain the consequences to help them understand what it entails for repeating such wrongdoings in future. Remember not every mistake is usually done intentionally and it does not mean that punishing them will always guarantee better behaviour in future. The most important thing in the steps of discipline is to punish but at the same time offer emotional help that would make it possible for the employee to avoid making such a mistake in future. Showing that you care as a leader is also a great way of ensuring that the employee is corrected, the message took home, and discipline is instilled in the organization.

Chapter 4 : 8 Important Bible Verses About Discipline

In order to achieve, and maintain, great results, you need to create a culture of discipline, by getting the right people on the bus. You want to avoid bureaucracy that tends to drive the right people off the bus, but instead create a framework where people are free to move within.

Messages upon messages collide with our own sense of individuality and create the reality in which we perceive our existence. How do we process the enormity of information and comprehend the symbols of what each import or export of the message means? There are many theories that try to understand the broad nature of communication and how it applies to the individual or society but because of the complex nature of the topic, traditions are formed to help organize and explain different viewpoints and concepts. These are known as the semiotic, the phenomenological, the cybernetic, the socio-psychological, the socio-cultural, the critical, and the rhetorical traditions. Each tradition focuses on a different aspect or specialized area of communication and knowing each one gives new and sometimes conflicting viewpoints on why we relate and comprehend the information we absorb on a daily basis. The semiotic tradition is one discipline that brings to light the importance of signs and symbols and how they come to represent ideas and concepts through our own experiences and perceptions. This comes to project the thought that through our own perception, we come to interpret meanings for objects that hold a symbolic presence rather than it merely being just an object of reality. Two main important attributes of this theory are the definitions of signs and symbols. Signs, more so, are connected to an object in reality and symbols having more of a subjective realization. One person might look at a photograph of Asia and see a foreign and exotic landscape, whereas a person who has lived or travelled there might look at it completely different, as home or a place with specific memories or experience, despite the fact that it is the same image being shown. To branch out a little further in semiotics, there are also three subdivisions that separate the vastness of this tradition: The semiotic tradition is important in the aspect that we are governed by icons, signs, and symbolic forms of information consistently. It is within the relationship between the symbols and us that tells us not to drink the bottle with the skull symbol on it or not to cross the street when the light is red. The phenomenological tradition has a different focus than that of the semiotic. Its focus is more on the individual interpreter rather than the function and symbolic nature of the sign itself. People interpret messages and experiences by filtering the comprehension through their own values and understanding and therefore deciphering the world through this. Direct experience is therefore very important in this theory. The phenomenological tradition is also split into three schools of thought: Many scholars disagreed and thus the phenomenology of perception came to be. This is the concept that says we only know things through our own experiences. Hermeneutic phenomenology is similar to this but goes a little bit deeper and connects communication and language more in depth. Cybernetics is a little bit different than the previous two traditions. It examines the overall workings of communication in relation to systems. The relationships between the students and teacher, students and each other, subject matter, environment of the classroom, cultural diversity of students, and homework all come together to form a cycle of networks and connections. Basic system theory the outside observations of the actual flow and structure of systems , cybernetics the study centred on circular networks and feedback loops , general system theory the relation of similarities of systems across other platforms , and second-order cybernetics the affect the observer has on a system as well as how it affects the observer are four variants of the cybernetic tradition. By understanding the cybernetic tradition in relationship to communication, it shows the intricate and elaborate network of possibilities that people adapt and are absorbed in. The next tradition, socio-psychological, is linked very closely to the cybernetic tradition in the sense that even as individuals, we are more likely to adhere and accept any new communication that abides to already set systems of knowledge, beliefs, or values. To put this is lament terms, we are a product of how people see us and represent ourselves accordingly. How we present ourselves is how we wish to be perceived by other people and how they perceive us, although initial views might be stereotypical, is a direct instigator on how they act towards us and thereby reaffirming our identities. The critical tradition is centered around very idealistic views. To be involved with the critical tradition,

acquiring knowledge is not enough but action is also a very fundamental key value. Marxism study on economy and production in alliance to society , postmodernism the emergence of the information age and powers of media , and feminist studies the critique and study on gender roles, race and sexuality are all main disciplines of the critical tradition. Usually theorists of these parties are involved in activist organizations and community groups, challenging standard norms and roles. The seventh and final tradition in communication is the rhetorical tradition. The art of persuasion is embedded within this section, as communication and information go hand in hand with educated societies and individuals. Although all seven traditions outline and have depth in each specialized area of expertise, they themselves are connected together and each cannot survive on its own to explain all aspects of communication. Certain traditions clash against each other semiotic and cybernetic whereas others work together and help explain one another cybernetic and socio-psychology but nonetheless, they all form a puzzle that tries to piece together what communication is all about. Keeping this in mind, I find the socio-cultural tradition, in my experience, to be one of the most valuable when it comes to communication. Although individual traits do have a strong role in the act of communication, cultural influences such as family, society, media, and religion all create rules and regulations on what, why, where, and how we are to communicate and act. In conclusion, the study of communication has many variables associated with it. Even within every tradition, there are subgroups, all attempting to explain the complexities on how we interact, communicate, interpret and explore our reality. From the moment we wake up to the moment we fall asleep at night, we are apart of an intricate system of receiving and shipping ideas that govern, identify, and influence us as individuals and as a culture. Works Cited Littlejohn, Stephen W.

Chapter 5 : Discipline | Definition of Discipline by Merriam-Webster

Critical culture change insights from the top culture experts in history are unfortunately "secrets" to the vast majority of leaders. Other leaders turn away from the fundamentals of culture to more exotic and superficial solutions. Edgar Schein, arguably the top culture pioneer, said in his closing comments at the Ultimate Culture Conference last year that we need to put the culture principles next to a good theory of change. So what are some of the most important culture and change principles? Culture is built through shared learning and mutual experience. Edgar Schein mentioned this in an interview last year and I immediately connected it with habits that worked for me to consistently engage my leadership team and the broader organization when I was an industry executive. The foundation of effectively shifting or evolving culture does not come from popular approaches like: Defining values and "aligning" everything in the organization to them even thought this approach is widely advocated Training masses of people on values and expected behaviors Focusing on clarity and alignment, engagement, or other areas of the work climate Focusing on improving a few systems like hiring, performance management or reward and recognition Change efforts will likely include work in some or all of these areas but engaging leadership and the broader organization in a journey of shared learning and mutual experience is at the core of effective culture change or shaping efforts. Leaders can intentionally facilitate shared learning and mutual experience so improvements are clearly identified, captured, and spread to deliver results across their team in a phased improvement approach. Focus on a problem, challenge or goal and how culture is impacting the related work positively and negatively. This fundamental is consistent with insights from Edgar Schein and I, fortunately, stumbled on it early in my career. I was a top leader and on the hook for growth, profit, customer experience, quality, safety and other critical performance priorities. I also cared tremendously about culture and felt it would be a key to our success. Zeroing in on a top mission or performance priority and engaging the broader organization more extensively in this one critical area delivered results. It also accelerated the shared learning and mutual experience since it was also focused on a meaningful priority for our entire team. Engage the organization to a much greater degree on one of your top priorities so you drive the shared learning, mutual experience and results faster than general culture work. Results or consequences are necessary for any new cultural attribute to form. Results will actually precede the cultural change. Focusing the work on a top mission or performance priority will actually increase the likelihood of seeing results in a meaningful area AND supporting the targeted cultural shift. Behaviors that lead to positive results will spread. Schein said these behaviors will not be spreading because employees were "told to" but because "they work". I love his explanation: That question brings us to our next secret. If it is successful, and people like it, and it becomes a norm, then you can say it has become a culture change. I like calling these expectations the "unwritten rules" that drive our behavior. For many years, I thought I was effectively dealing with the subject of culture when we worked on improvements related to our values, involvement activities, management systems, communication habits, recognition, and many other areas. Some of these changes had an impact on culture but I struggled to gain a clear language around the behavioral problems we encountered and our "culture" survey results had already improved dramatically. I later found that engagement and nearly all "culture" surveys actually only measure aspects of the organizational climate. The climate is incredibly important but gaining an understanding of the underlying culture is critical for accelerating change efforts and delivering sustainable results. My world changed when I met Rob Cooke and learned about the language, measurement, and power of behavioral norms. People are bombarded by cultural norms at work. The basic language of Constructive, Aggressive-Defensive, and Passive-Defensive expectations or norms from Human Synergistics helps me deal with client challenges every day. Passive-Defensive expectations also exist in organizations and these expectations such as not rocking the boat," making a good impression, asking everybody what they think before acting, and doing things for the approval of others may also undermine

effectiveness. Constructive expectations such as taking on challenging tasks, treating people as more important than things, and resolving conflicts constructively do lead to sustainable effectiveness for individuals, teams and the overall organization. Leaders need to specifically understand how the climate and culture are impacting their work on top mission or performance priorities. The key learnings" leaders gain from this understanding are invaluable. The "TO" side of this concept is advocated all over the place. Organizations are defining values and expected behaviors but most have no language for the "FROM" side. I believe the defensive expectations I previously mentioned, both passive and aggressive, are the most critical part of understanding the "FROM" side of this concept. We need to understand these norms as a foundation for understanding beliefs, assumptions, mind-sets, and other factors that help to explain why they exist. Some leaders consistently misdiagnose their culture problems and jump to conclusions without gaining any deeper cultural insight. My favorite example is a top leader that thinks there is a major accountability or ownership problem in their organization. The actual cultural issue could be driven by perfectionistic, approval, avoidant, oppositional, or other norms in the current culture that current leadership, including the top leader, is perpetuating in many ways. Focusing on the "TO" behaviors we want does not address the root cause of the problems we see on the surface. Leaders that engage their organization in defining focused improvement plans for a top mission priority and supporting the associated FROM-TO shift will dramatically increase the likelihood of success. The key is to move beyond general feedback approaches on mission priorities OR culture-related areas behaviors, values, etc. Instead, engage groups in prioritized improvement feedback for a key mission or performance priority growth, customer experience, etc. Far more explanation and sharing of specific stories, behaviors, and examples are obviously needed but you get the idea. Focus improvements on a mission priority what AND the targeted cultural shift how. The problem in most organizations is not identifying improvements that will have a positive impact on culture but implementing them. Jim Collins said "a culture of discipline is not a principle of business, it is a principle of greatness. Management systems â€" especially the basic habits for senior leadership to define, monitor and manage strategic priorities, measures, and improvement plans. Communication systems â€" especially implementing or improving the formal and informal habits for communicating the status of priorities and plans along with regularly obtaining feedback for improvement. Motivation systems â€" especially intentional efforts to dramatically increase the recognition of team members that display the targeted constructive "TO" behavior in the FROM-TO shift and achieve results. The lack of rigor in these three areas dramatically amplifies culture-related problems and substantial adjustments are nearly always a part of major transformation efforts. The culture roadmap below is a useful tool to understand and communicate the importance of connecting improvements to a top mission priority with clarity. A culture of discipline is not a principle of business, it is a principle of greatness. I love this point from Larry Senn. You can effectively cover the first seven "secrets" but your change efforts will bog down as individual behavior and mind-set issues continue to persist, especially with top leaders. Top leaders must gain an understanding of how their behavior is impacting the behavior of others. Is that "impact" constructive, passive, or aggressive? How are they reinforcing the current culture? What individual and team development efforts need managed in parallel with the overall organization transformation? My favorite questions in initial executive interviews are: The answers to these questions may lead to important leadership "ahas", as Larry Senn calls them, or reveal how difficult the journey will be to uncover those ahas. I interact with consultants and leaders across hundreds of culture-related transformations and literally 1 in directly address these areas. Each organization is from a different industry and their initial work is focused on a different mission priority but many similar challenges are being encountered and resolved. These "secrets" seem common sense but they are not commonly advocated. Define the purpose of your improvement effort and complete qualitative focus groups, interviews, etc. Obtain external support if you are not experienced with this work or want to increase the likelihood of success. Engage top leadership to review the results of the culture analysis and capture key learnings. Define a top mission or performance priority growth, customer experience, etc. Engage the broader organization and obtain prioritized feedback as part of the effort to finalize improvement plans. Manage the change as part of refined management, communication, and motivation systems. Connect any organization development plans to individual development efforts, starting

with top leaders. They help to build initial momentum and results necessary for any new cultural attribute to emerge. It will take time but these and other "secrets" will eventually be discovered by the average leader. It will be exciting when far more leaders gain the confidence to proactively deal with this topic in a serious, diligent, energizing, and impactful way. We need more culturally intelligent leaders. What culture insights or "secrets" can you add to help leaders make a meaningful difference? Need some help getting started with culture and performance improvement? Sign up at this link!

Chapter 6 : 5 Steps Of Discipline & How To Imbibe A Culture Of Discipline

The culture of discipline revolves around a wide range of things, which cut across all the employees working in that particular organization. Elements of accountability, teamwork, and attention to detail are some of the areas that must be looked into if at all discipline have to be attained.

Chapter 7 : Eight Disciplines (8D)

Way of the Ascetics: The Ancient Tradition of Discipline and Inner Growth [Tito Colliander] on www.nxgvision.com *FREE* shipping on qualifying offers. Written for lay persons living in the world, this is an excellent resource for daily meditation, spiritual guidance and a revitalized religious life.

Chapter 8 : Cultural studies - Wikipedia

Restorative justice is an effective alternative to punitive responses to wrongdoing. Inspired by indigenous traditions, it brings together persons harmed with persons responsible for harm in a safe and respectful space, promoting dialogue, accountability, and a stronger sense of community.

Chapter 9 : Good to Great: A Culture of Discipline

"In the Western culture, it's not the case." The clash about how to discipline a child is not new in New York City, where half of the population are immigrants and their children.